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The SHORTER

CATECHISM,

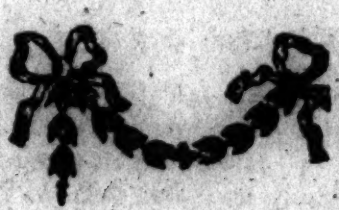
Compoſed by the

Reverend Aſſembly

N. England OF

DIVINES;

With the PROOFS thereof out of the SCRIPTURES.



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The SHORTER

CATECHISM

Of the REVEREND

ASSEMBLY

OF

DIVINES;

With the PROOFS thereof out of the SCRIPTURES.

QUESTION I.

WHAT is the chief End of Man?

A. Man's chief End is to glorify God *a*, and to enjoy him for ever *b*.

2. Q. *What Rule hath God given to direct us how we may glorify and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Teſtament *c*) is the only Rule to direct us how we may glorify *d*, and enjoy *e*.

3. Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man *f*.

4. Q. *What is God?*

a 1 Cor. x. 31.
b Pſ. lxxiii. 25, 26
c Eph. ii. 20.
d 2 Tim. iii. 16
e 1 John i. 3.
f 2 Tim. i. 13.

A. God is a Spirit *g*, infinite *h*, Eternal *i*, and unchangeable *k*, in his Being *l*, Wisdom, Power *m*, Holiness *n*, Justice, Goodness, and Truth, *o*.

5. Q. *Are there more Gods than one?*

A. There is but one only *p*, the living and true God *q*.

6. Q. *How many Persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost *r*. and these three are one God, the same in Substance, equal in Power and Glory *s*.

7. Q. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpose, according to the Council of his own Will, whereby for his own Glory he hath fore-ordained whatsoever shall come to pass *t*.

8. Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation *u*, and Providence *w*.

9. Q. *What is the Work of Creation?*

A. The Work of Creation is God's making all Things *x* of nothing, by the Word of his Power *y*, in the Space of six Days, and all very good *z*.

10. Q. *How did God create Man?*

A. God created Man, Male and Female, after his own Image *a*, in Knowledge, Righteousness and Holiness *b*, with Dominion over the Creatures *c*.

11. Q. *What are God's Works of Providence?*

A. God's Works of Providence are his most holy *d*, wise *e*, and powerful, preserving and governing all his Creatures *f*, and all their Actions *g*.

12. Q.

g John iv. 24.
h Job xi. 7.
i Pſ. xc. 2.
k James i. 17.
l Exod. iii. 14.
m Pſ. cxlvii. 5.
n Rev. iv. 8.
o Exo. xxxiv. 6,7.
p Deut. vi. 4.
q Jer. x. 10.
r Mat. xxviii. 19.
s 1 John v. 7.
t Eph. i. 11, 12
u Rev. iv. 11.
w Dan iv. 35.
x Gen. i. 1.
y Heb. xi. 3.
z Gen. i. 31.
a Gen. i. 27.
b Col. iii. 10. Eph. iv. 24.
c Gen. i. 28.
d Pſ. cxlv. 17.
e Iſ. xxviii. 29.
f Heb. i. 3.
g Pſ. ciii. 19. Matt. x. 29.

12. Q. *What ſpecial Act of Providence did God exerciſe toward Man, in the Eſtate wherein he was created?*

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience *h*, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death *i*.

h Gal. iii. 12.
i Gen. ii. 17.

13. Q. *Did our firſt Parents continue in the Eſtate wherein they were created?*

A. Our firſt Parents, being left to the Freedom of their own Will, fell from the Eſtate wherein they were created, by ſinning againſt God *k*.

k Eccleſ. vii. 29.

14. Q. *What is Sin?*

A. Sin is any want of Conformity unto, or Tranſgreſſion of the Law of God *l*.

l 1 John iii. 4.

15. Q. *What was the Sin whereby our firſt Parents fell from the Eſtate wherein they were created?*

A. The Sin whereby our firſt Parents fell from the Eſtate wherein they were created, was their eating the forbidden Fruit *m*.

m Gen. iii. 6, 7, 8.

17. Q. *Did all Mankind fall in* Adam's *firſt Tranſgreſſion?*

A. The Covenant being made with *Adam*, not only for himſelf but for his Poſterity *n*, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion *o*.

n Gen. i. 28. Gen. ii. 16, 17.
o Rom. v. 18.

16. Q. *Into what Eſtate did the fall bring Mankind?*

A. The fall brought Mankind into an Eſtate of Sin and Miſery *p*.

p Rom. v. 12.

18. Q. *Wherein conſiſts the Sinfulneſs of that Eſtate whereinto Man fell?*

A. The Sinfulneſs of that Eſtate whereinto Mankind fell, conſiſts in the Guilt of *Adam's* firſt Sin

Sin *q*, the want of original Righteouſneſs *r*, and the Corruption of his whole Nature, which is commonly called Original Sin *s*, together with all actual Tranſgreſſions which proceed from it *t*.

19. Q. *What is the Miſery of that Eſtate whereinto Man fell?*

A. All Mankind by their fall loſt Communion with God *u*, are under his Wrath and Curſe *w*, and ſo made liable to all the Miſeries in this Life, to Death itſelf, and to the Pains of Hell for ever *x*.

20. Q. *Did God leave all Mankind to periſh in the Eſtate of Sin and Miſery?*

A. God having out of his mere good Pleaſure from all Eternity, elected ſome to everlaſting Life *y*, did enter into a Covenant of Grace to deliver them out of the Eſtate of Sin and Miſery, and to bring them into an Eſtate of Salvation, by a Redeemer, *z*.

21. Q. *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect, is the Lord Jeſus Chriſt *a*, who being the eternal Son of God became Man, *b*, and ſo was, and continued to be God and Man in two diſtinct Natures, and one Perſon *c*, for ever *d*.

22. Q. *How did Chriſt, being the Son of God become Man?*

A. Chriſt the Son of God, became Man, by taking to himſelf a true Body *e*, and a reaſonable Soul *f*, being conceived by the Power of the Holy Ghoſt, in the Womb of the Virgin *Mary*, and born of her *g*, yet without Sin *h*.

23. Q. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt, as our Redeemer, executeth the Offices of a Prophet *i*, of a Prieſt *k*, and of a King *l*, both in his Eſtate of Humiliation and Exaltation.

24. Q.

q Rom. v. 19.
r Rom. iii. 10.
s Eph. ii. 1. Pſ. li. 5.
t Matt. xv. 19, 20.
u Gen. iii. 8. 24.
w Eph. ii. 3. Gal. iii. 10.
x Rom. vi. 23. Matt. xxv. 41.
y Eph. i. 4.
z Rom. iii. 21, 22.
a 1 Tim. ii. 5.
b John i. 14.
c Rom. ix. 5.
d Heb. vii. 24.
e Heb. ii. 14.
f Matt. xxvi. 38
g Luke i. v. 35.
h Heb. vii. 26.
i Acts iii. 22.
k Heb. v. 6.
l Pſ. ii. 6.

24. Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us *m*, by his Word *n*, and Spirit *o*, the Will of God for our Salvation.

m John i. 18.
n John xx. 31.
o John xiv. 26.

25. Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy divine Justice *p*, and reconcile us to God *q*, and in making continual Intercession for us *r*.

p Heb. ix. 28.
q Heb. ii. 17.
r Heb vii. 25.

26. Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *s*, in ruling and defending us *t*, and in restraining and conquering all his and our enemies *u*.

s Ps. cx. 3.
t Isa. xxxiii. 22.
u 1 Cor. xv. 25.

27. Q. *Wherein did Christ's Humiliation consist?*

A. Christ's Humiliation consisted in his being born, and that in a low Condition *w*, made under the Law *x*, undergoing the Miseries of this Life *y*, the Wrath of God *z*, and the cursed Death of the Cross *a*, in being buried, and continuing under the Power of Death for a Time *b*.

w Luke ii. 7.
x Gal iv. 4.
y Isa. liii. 3.
z Mat. xxvii. 46
a Phil. ii. 8.
b Matt. xii. 40.

28. Q. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day *c*, in ascending up into Heaven, in sitting at the right Hand of God the Father *d*, and in coming to judge the World at the last Day *e*.

c 1 Cor. xv. 4.
d Mark xvi. 19.
e Acts xvii. 31.

29. Q. *How are we made Partakers of the Redemption purchased by Christ?*

A. We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us *f*, by his Holy Spirit *g*.

f John i. 12.
g Tit. iii. 5, 6.

30. Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us *b*, and thereby uniting us to Christ in our effectual Calling *i*.

b Eph. ii. 8.
i Eph. iii. 17. 1 Cor. i. 9.

31. Q. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit *k*, whereby convincing us of our Sin and Misery *l*, enlightening our Minds in the Knowledge of Christ *m*, and renewing our Wills *n*, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel *o*.

k 2 Tim. i. 9.
l Acts ii. 37.
m Acts xxvi. 18.
n Ezk. xxxvi. 26
o John vi. 44, 45.

32. Q. *What Benefits do they that are effectually called partake of in this Life?*

A. They that are effectually called, do in this Life partake of Justification *p*, Adoption *q*, Sanctification *r*, and the several Benefits which in this Life do either accompany or flow from them.

p Rom viii. 30.
q Eph. i. 5.
r 1 Cor. i. 30.

33. Q. *What is Justification?*

A. Justification is an Act of God's free Grace, wherein he pardoneth all our Sins *s*, and accepteth us as righteous in his Sight *t*, only for the Righteousness of Christ imputed to us *u*, and received by Faith alone *w*.

s Eph. i. 7.
t 2 Cor. v. 21.
u Rom v. 19.
w Gal. ii. 16.

34. Q. *What is Adoption?*

A. Adoption is an Act of God's free Grace *x*, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God *y*.

x 1 John iii. 1.
y John i. 12. Rom. viii. 17.

35. Q. *What is Sanctification?*

A. Sanctification is the Work of God's Spirit *z*, whereby we are renewed in the whole Man, after the Image of God *a*, and are enabled

z 2 Thes. ii. 13.
a Eph iv. 24.

bled more and more to die unto Sin, and live unto Righteouſneſs *b*.

b Rom. viii. 1.

36. Q. *What are the Benefits which in this Life do accompany, or flow from Juſtification, Adoption, and Sanctification?*

A. The Benefits which in this Life do accompany or flow from Juſtification *c*, Adoption and Sanctification, are Aſſurance of God's Love, Peace of Conſcience, Joy in the Holy Ghoſt, Increaſe of Grace *d*, and Perſeverance therein to the End *e*.

c Rom. v. 1, 2, 5.
d Prov. iv. 18.
e 1 John v. 13.

37. Q. *What Benefits do Believers receive from Chriſt at their Death?*

A. The Souls of Believers are at their Death made perfect in Holineſs *f*, and do immediately paſs into Glory *g*, and their Bodies being ſtill united to Chriſt *h*, do reſt in their Graves *i*, till the Reſurrection *k*.

f Heb xii. 23.
g Phil. i. 23.
h 1 Theſ. iv. 14.
i Iſa. lvii. 2.
k Job xix. 26.

38. Q. *What Benefits do Believers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection, Believers being raiſed up in Glory *l*, ſhall be openly acknowledged and acquitted in the Day of Judgment *m*, and made perfectly bleſſed in the full enjoyment of God *n*, to all Eternity *o*.

l 1 Cor. xv. 43.
m Matt. x. 32.
n 1 John iii. 2.
o 1 Theſ. iv. 17.

39. Q. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his revealed Will *p*.

p Mic. vi. 8.

40. Q. *What did God at firſt reveal to Man for the Rule of his Obedience?*

A. The Rule which God at firſt revealed to Man for his Obedience, was the moral Law *q*.

q Rom. ii. 14 15.

41. Q. *Where is the moral Law ſummarily comprehended?*

A. The

A. The moral Law is ſummarily comprehended in the Ten Commandments *r*.

r Deut. x. 4. Matt. xix. 17.

42. Q. *What is the Sum of the Ten Commandments?*

A. The Sum of the Ten Commandments, is to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourſelves *s*.

s Matt. xxii. 37, 38, 39, 40.

43. Q. *What is the Preface to the Ten Commandments?*

A. The Preface of the Ten Commandments is in theſe Words; *I am the Lord thy God which have brought thee out of the Land of* Egypt, *out of the Houſe of Bondage t*.

t Exod. xx. 2.

44. Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. xi. 1. Luke i. 74, 75

45. Q. *Which is the firſt Commandment?*

A. The firſt Commandment is, *(Thou ſhalt have no other Gods before me)*

46. Q. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know *w*, and acknowledge God to be the only true God, and our God *x*, and to worſhip and glorify him accordingly *y*.

w 1 Chr. xxviii. 9.
x Deut. xxvi. 17.
y Matt. iv. 10.

47 Q. *What is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the denying *z*, or not worſhipping and glorifying the true God, as God *a*, and our God *b*, and the giving that Worſhip and Glory

z Pſ. xiv. 1.
a Rom. i. 20, 21.
b Pſ. lxxx. 11.

Glory to another, which is due to him alone *c*.

c Rom. i. 25.

48. Q. *What are we especially taught by these Words* (before me) *in the first Commandment?*

A. These Words *(before me)* in the first Commandment teach us, that God who seeth all Things, taketh Notice of, and is much displeased with the Sin of having any other God *d*.

d Pſ. xliv. 20, 21

49. Q. *Which is the second Commandment?*

A. The second Commandment is, *(Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me and keep my Commandments)*

50. Q. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observing *e*, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word *f*.

e Deut. xxxii. 46 Matt. xxviii. 20.

f Deut. xii. 32.

51. Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images *g*, or any other Way, not appointed in his Word *h*.

g Deut. iv. 15, 16.

h Col. ii. 18.

52. Q. *What are the Reasons annexed to the second Commandment?*

A. The

A. The Reaſons annexed to the ſecond Commandment, are God's Sovereignty over us *i*, his Propriety in us *k*, and the Zeal he hath for his own Worſhip *l*,

Pſ. xcv. 2, 3.
k Pſ. xlv. 11.
l Exod xxxiv. 14.

53. Q. *Which is the third Commandment?*

A. The Third Commandment is, *(Thou ſhalt not take the Name of the Lord thy God in Vain, for the Lord will not hold him guiltleſs that taketh his Name in Vain)*

54. Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and Reverend Uſe of God's Name *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Pſ. xcvi. 8.
n Rev. xv. 3, 4.
o Eccleſ. v. 1.
p Pſ. cxxxviii. 2.
q Job xxxvi. 24.

55. Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all prophaning or abuſing of any Thing whereby God makes himſelf known *r*.

r Mal. ii. 2.

56. Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment is, that however the Breakers of this Commandment may eſcape Puniſhment from Men, yet the Lord our God will not ſuffer them to eſcape his righteous Judgments *s*.

s Deut xxviii. 58, 59.

57. Q. *Which is the fourth Commandment?*

A. The fourth Commandment is *(Remember the Sabbath Day to keep it holy: ſix Days ſhalt thou labour and do all thy Work, but the ſeventh Day, is the Sabbath of the Lord thy God, in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in ſix Days the*

Lord

Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it.)

58. Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God, such set Times as he hath appointed in his Word, expressly one whole Day in seven to be an holy Sabbath to himself *t*.

t Lev. xix. 30. Deut. v. 12.

59. Q. *Which Day of the Seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath *u*, and the first Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath *w*.

u Gen. ii. 3.

w Acts xx. 7. Rev. i. 10.

60 Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an holy Resting all that Day, even from such worldly Employments and Recreations, as are lawfully on other Days *x*, and spending the whole Time in the public and private Exercises of God's Worship *y*, except so much as is to be taken up in the Works of Necessity and Mercy *z*.

x Lev. xxiii 3.

y Ps. xcii. 1, 2.

z Mat. xii. 11, 12

61. Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omission and careless Performance of the Duties required *a*, and the prophaning the Day by Idleness, or doing that which is in itself sinful *b*, or by the unnecessary Thoughts, Words or Works, about Worldly Employments and Recreations *c*.

a Mal. i. 13.

b Ezek. xxiii. 38

c Isa. lviii. 13.

62. Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment are, God's allowing us six Days of the Week, for our own Employments *d*, his challenging a special Propriety in the seventh *e*, his own Example *f*, and his blessing the Sabbath-day *g*.

d Exod. xxxi. 15, 16.
e Lev. xxiii. 3.
f Exod. xxxi. 17.
g Gen. ii. 3.

63. Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *(Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.)*

64. Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in the several Places and Relations, as Superiors *h*, Inferiors *i*, or Equals *k*.

h Eph. v. 21, 22. Eph. vi. 1, 5. Rom. xiii. 1.
i Eph. vi. 9.
k Rom. xii. 10.

65. Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongeth to every one in their several Places and Relations *l*.

l Rom. xiii. 7, 8.

66. Q. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment is, a Promise of long Life and Prosperity (as far as it shall serve for God's Glory, and their own Good) to all such as keep this Commandment *m*.

m Eph. vi. 2, 3.

67. Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, *(Thou shalt not kill.)*

68. Q.

68. Q. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life *n*, and the Life of others *o*.

n, *n* Eph. v. 28, 29
o Pſ. lxxxii. 3, 4
Job xxix. 13.

69. Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own Life *p*, or the Life of our Neighbour *q*, unjustly, and whatsoever tendeth thereunto *r*.

p Acts xvi. 28.
q Gen. ix. 6.
r Prov. xxiv. 11, 12.

70. Q. *Which is the seventh Commandment?*

A. The seventh Commandment is, *(Thou shalt not commit Adultery)*

71. Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the Preservation of our own *s*, and our Neighbour's Chastity *t*, in Heart *u*, Speech *w*, and Behaviour *x*.

s 1 Thes. iv. 4
t Eph. v. 11, 12
u 2 Tim. ii. 22.
w Col. iv. 6.
x 1 Pet. iii. 2.

72. Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste Thoughts *y*, Words *z*, and Actions *a*.

y Matt. v. 28.
z Eph. v. 4.
a Eph. v. 3.

73. Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, *(Thou shalt not steal)*

74. Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth, and outward Estate of ourselves *b*, and others *c*.

b, *b* Rom. xii. 17. Prov. xxvii. 23.
c Lev. xxv. 35. Phil. ii. 4.

75. Q. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own *d*, or our Neighbour's Wealth or outward Eſtate *e*.

d 1 Tim. v. 8. Prov. xxviii. 19.
e Prov. xxi. 6. Job xx. 19, 20.

76. Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, (*Thou ſhalt not bear falſe Witneſs againſt thy Neighbour*)

77. Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *f*, and of our own *g*, and our Neighbour's good Name *h*, eſpecially in Witneſs-bearing *i*.

f Zech. viii. 16.
g 1 Pet. iii. 16. Acts xxv. 10.
h 3 John 12.
i Prov. xiv. 5. 25.

78. Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudicial to Truth *k*, or injurious to our own *l*, or to our Neighbour's good Name *m*.

k Rom. iii. 13.
l Job xxvii. 5.
m Pſ. xv. 3.

79. Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, (*Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's*)

80. Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requires full Contentment with our own Condition *n*, and with a right and charitable Frame of Spirit towards our Neighbour, and all that is his *o*.

n Heb. xiii. 5.
o Rom. xii. 15. 1 Cor. xiii. 4, 5, 6.

81. Q.

81. Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all Discontentment with our own Estate *p*, envying and grieving at the good of our Neighbour *q*, and all inordinate Motions and Affections to any Thing that is his *r*.

p. 1 Cor. x. 10.
q. Gal. v. 26.
r Col. iii. 5.

82. Q. *Is any Man able perfectly to keep the Commandments of God?*

A. No mere Man since the fall is able in this Life perfectly to keep the Commandments of God *s*, but daily doth break them in Thought *t*, Word *u*, and Deed *w*.

s Eccles. vii. 20.
t Gen. viii. 21.
u James iii. 8.
w James iii. 2.

83. Q. *Are all Transgressions of the Law equally heinous?*

A. Some Sins in themselves, and by reason of several Aggravations, are more heinous in the Sight of God than others *x*.

x John xix. 11.

84. Q. *What doth every Sin deserve?*

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come *y*.

y Gal. iii. 10.
Matt. xxv. 41.

85. Q. *What doth God require of us that we may escape his Wrath and Curse due to us for Sin?*

A. To escape the Wrath and Curse of God, due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life *z*, with the diligent Use of all the outward Means, whereby Christ communicateth to us the Benefits of Redemption *a*.

z Acts xx. 21.
a Prov. ii. 1, 2, 3, 4, 5.

86 Q. *What is Faith in Jesus Christ?*

A Faith in Jesus Christ is a saving Grace *b*, whereby we receive *c*, and rest upon him alone for Salvation *d*, and he is offered to us in the Gospel *e*.

b Heb. x. 39.
c John i. 12.
d Phil. iii. 9.
e Isa. xxxiii. 22.

87 Q. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace *f*, *f* Acts xi. 18.

whereby a Sinner, out of a true Senſe of his Sin
and Apprehenſion of the Mercy of God in
Chriſt, doth, with Grief and Hatred of
his Sin, turn from it unto God, with full
Purpoſe of, and endeavour after new Obedi-
ence.

88. Q. *What are the outward Means whereby Chriſt communicateth to us the Benefits of Redemption?*

A. The outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for Salvation.

89. Q. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual Means of convincing and converting Sinners, and of building them up in Holineſs and Comfort through Faith, unto Salvation.

90. Q. *How is the Word to be read and heard that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we muſt attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith, and Love, lay it up in our Hearts, and practice it in our Lives.

91. Q. *How do the Sacraments become effectual Means of Salvation?*

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth adminiſter them, but only by, the bleſſing of Chriſt, and the working of his

his Spirit, in them that by Faith receive them y.

y 1. Pet. iii. 21.

92. Q. *What is a Sacrament?*

A. A Sacrament is a holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the Benefits of the new Covenant are represented z, sealed and applied to Believers a.

z Gen. xvii. 10.
a Rom. iv. 11.

93. Q. *What are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament, are Baptism b, and the Lord's Supper c.

b Mark xvi. 16.
c 1 Cor. xi. 23.

94. Q. *What is Baptism?*

A. Baptism is a Sacrament wherein the washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost d, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace e, and our Engagement to be the Lord's f.

d Matt. xxviii. 19.
e Rom. vi. 3.
f Rom. vi. 4.

95. Q. *To whom is Baptism to be administred?*

A. Baptism is not to be administred to any who are out of the visible Church, till they profess their Faith in Christ, and Obedience to him g, but the Infants of such as are Members of the visible Church are to be baptised h.

g Acts ii. 41.
h Gen. xvii. 7, 10. Acts ii. 38, 39.

96. Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shewed forth i, and the worthy Receivers are, not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment and Growth in Grace k.

i Luke xxii. 19, 20.
k 1 Cor. x. 16.

97. Q.

97. Q. *What is required in the worthy receiving the Lord's Supper?*

A. It is required of them who would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body *l*, of their Faith to feed upon him *m*, of their Repentance *n*, Love *o*, and new Obedience *p*, lest coming unworthily, they eat and drink Judgment to themselves *q*.

l 1 Cor. xi. 28.
m 2 Cor. xiii. 5.
n 1 Cor. xi. 31.
o 1 Cor. xi. 18, 20.
p 1 Cor. v. 8.
q 1 Cor. xi. 27.

98. Q. *What is Prayer?*

A. Prayer is an offering up of our Desires to God *r*, for Things agreeable to his Will *s*, in the Name of Christ *t*, with Confession of our Sins *u*, and thankful Acknowledgment of his Mercies *w*.

r Pf. lxii. 8.
s Rom. viii. 27.
t John xvi. 23.
u Dan. ix. 4.
w Phil. iv. 6.

99. Q. *What Rule hath God given for our Direction in Prayer?*

A. The whole Word of God is of Use to direct us in Prayer *x*, but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples *y*, commonly called, *The Lord's Prayer*.

x 1 John v. 14.

y Matt. vi. 9.

100. Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface to the Lord's Prayer, which is, *(Our Father which art in Heaven)* teacheth us to draw near to God with all holy Reverence *z*, and Confidence *a*, as Children to a Father, able and ready to help us *b*; and that we should pray with and for others *c*.

z Isa. lxiv. 9.
a Rom. viii. 15.
b Luke xi. 13.
c Eph. vi. 18.

101. Q. *What do we pray for in the first Petition?*

A. In the first Petition, which is, *(Hallowed be thy Name)* we pray that God would enable us and others to glorify him in all that whereby *d* he maketh himself known *d*, and that he would

d Pf. lxvii. 1, 2, 3.

would dispose all Things to his own Glory *e*.

e Rom. xi. 36.

102. Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is, *(Thy Kingdom come)* we pray that Satan's Kingdom may be destroyed *f*, and that the Kingdom of Grace may be advanced *g*, ourselves and others brought into it, and kept in it *h*, and that the Kingdom of Glory may be hastened *i*.

f Ps. lxviii. 1.
g Ps. li. 18.
h 2 Thes. iii. 1. Rom x. 1.
i Rev. xxii, 20.

103. Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, *(Thy Will be done on Earth as it is in Heaven)* we pray, that God by his Grace would make us able and willing to know, obey *k*, and submit to his Will in all Things *l*, as the Angels do in Heaven *m*.

k Ps. cxix. 34, 35, 36.
l Acts xxi. 14.
m Ps. ciii. 20, 22.

104. Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, *(Give us this Day our daily Bread)* we pray, that of God's free Gift we may receive competent Portion of the good Things of this Life *n*, and enjoy his Blessing with them *o*.

n Prov. xxx. 8
o Ps. xc. 17.

105. Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, *(And forgive us our Debts, as we forgive our Debtors)* we pray that God for Christ's Sake would freely pardon all our Sins *p*, which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others *q*.

p Ps. li. 1
q Matt. vi. 14.

106. Q. *What do we pray for in the sixth Petition?*

A. In

A. In the sixth Petition, which is, *(And lead us not into Temptation, but deliver us from Evil)* we pray that God would either keep us from being tempted of Sin *r*, or support and deliver us when we are tempted *s*.

r Matt. xxv. 41. Pſ. xix. 13.
s Pſ. li. 10, 12.

107. Q. *What doth the Concluſion of the Lord's Prayer teach us?*

A. The Concluſion of the Lord's Prayer, which is, *(For thine is the Kingdom, and the Power and the Glory for ever, Amen)* teacheth us to take Encouragement in Prayer from God only *t*, and in our Prayers to praiſe him, aſcribing Kingdom, Power and Glory to him *u*, and in Teſtimony of our Deſire, and Aſſurance to be heard, we ſay, *Amen w*.

t Dan ix. 18, 19.
u 1 Chron. xxix. 11, 13.
w Rev. xxii. 20.

The Ten COMMANDMENTS.

I. THOU ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down thyſelf to them, nor worſhip them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew Mercy unto Thouſands of them that love me, and keep my Commandments.

III. Thou

III. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember the Sabbath-day to keep it holy. Six Days ſhalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God. In it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that that in them is, and reſted the Seventh Day; wherefore the Lord bleſſed the Sabbath-Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

X. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.

The

The CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghoſt, born of the Virgin Mary; ſuffered under Pontius Pilate, was crucified, dead and buried; he deſcended into Hell: The Third Day he roſe again from the Dead; he aſcended into Heaven, and ſitteth at the right Hand of God the Father Almighty; from thence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt; the Holy Catholic Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life everlaſting. Amen.

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The LORD's PRAYER.

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation: but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

FINIS.